

Kelowna Buddhist Temple

The New Dharma Express

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Special Points of Interest

- Wed., Apr. 3, TSS Meditation 10am ~ 12:30pm
- Thur., Apr. 4, TSS Meditation 10am ~ 12:30pm
- Fri., Apr. 5, TSS Meditation 10am ~ 12:30pm
- Wed., Apr. 10, TSS Meditation 10am ~ 12:30pm
- Thur., Apr. 11, TSS Meditation 10am ~ 12:30pm, Executive Meeting 7pm
- Fri., Apr. 12, TSS Meditation 10am ~ 12:30pm
- Sat., Apr. 13, Temple Yard Clean up 8am
- Sun. Apr. 14, Hanamatsuri & Dharma Shotsuki 2pm
- Wed., Apr. 17, TSS Meditation 10am ~ 12:30pm
- Thur., Apr. 18 TSS Meditation 10am ~ 12:30pm
- Fri., Apr. 19, TSS Meditation 10am ~ 12:30pm
- Thur., Apr. 25, J.S.B.T.C. AGM in Vancouver
- Fri., Apr. 26, J.S.B.T.C. AGM in Vancouver
- Sat., Apr. 27, J.S.B.T.C. AGM in Vancouver
- Sun., Apr. 28, J.S.B.T.C. AGM in Vancouver

April Monthly Memorial

Miss Hanayo Ueda
Mr. Masajiro Taniguchi
Mr. Jusaku Yoshihara
Mr. Shojiro Kimura
Mrs. Tora Shiosaki
Mr. Masakichi Nishi
Mr. Shinichi Nakayama
Mrs. Taka Tsuji
Mrs. Tomechiyo Teramura
Mr. George Nishi
Miss Tsuyuko Nakayama
Mr. Shigeharu Nishi
Mr. Genzaburo Tamagi
Mr. Yoshitaro Kitagawa
Mr. Shigeto Kimura
Mrs. Ume Tatebe
Mrs. Setsuyo Tashima
Mr. Yoshitaka Wada
Mr. Carl Nishi
Mr. Doug Mori
Mr. Atsushi Sugimoto
Mrs. Misuyo Wakano

Lawn Mowing Schedule

April 20 - Jack Yamaoka

April 27 - Tim Tahara

May 4 - Herb Tanaka

Please ensure that you cut the grass as scheduled. If you are unable to take your turn, please contact the next person on the list to arrange a trade. Clean under the mower deck when completed.

Thank-you for your co-operation.



Toban Group

Ken/Shoko Yamada
Isao Terao
Jason/Keiko Kouchiyama
Yoshiko Ueda
Anne Stack
Reg Tomiye
Kaichi/Linda Uemoto
Derek Mayeda
Shirley Tanemura
Naoko Nakamura
Meiko Ewuk



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Temple Clean up

Mark your calendars for Saturday, April 13, for our Spring clean up work party. Work will begin at 8:00 am. A delicious Breakfast will be served at 9:00 am. Please bring your wheel barrows, rakes, shovels and brooms and lend a hand. A large turn out will lighten the load for everyone!



花まつり

From Sensei

Buddhism: Expanding Horizons

Over the centuries, Buddhism has travelled to North America and is no longer associated with people of Asian origin.

Shakyamuni Buddha's first sermon was given to five of his fellow practitioners. This was a famous teaching of the Four Noble Truths and Eightfold Noble Path. Since then, centuries have passed, and Buddhist teachings have travelled around many parts of the world. Present estimates are that there are around one billion Buddhist followers throughout the world.

I have noticed an increased interest in Buddhism in society. Our Temple often receives many enquiries and questions about our Temple programs and our Buddhist community. We offer several Temple programs throughout the week, and we receive many visitors who express their interest in Buddhist spirituality. There is an openness to Buddhism that has grown over the past decades. As I look back over earlier years in Canada, the image of Buddhism has changed positively. When I first came to Canada, Buddhism was a religion that was mainly practiced within Japanese and other Asian communities. However, Buddhism has now become one of the fastest growing philosophical religions in the Western world. Young people seem to be drawn to the Buddhist values of peace, harmony, non-violence, compassion, selflessness, concern for the environment, and interdependence among all beings.

North American interest in Buddhism began more than a century ago, when in 1893, a Japanese delegation of Buddhists were first invited to participate in the World Parliament of Religions in Chicago. This conference, the first of its kind, was attended by representatives of major world religions, and many of the most respected thinkers of the century. This event marked the entry of Buddhism to the North American way of life. Soon thereafter, in 1897, the eminent Japanese Buddhist scholar, D. T. Suzuki was invited to the United States to work and study with the leading North American authorities. D.T. Suzuki contributed to the development of what is known as Buddhist modernism - a blend of Asian Buddhism and Western ideas. In 1959, another famous Suzuki, called Shunryu Suzuki, arrived in San Francisco, to teach Buddhism. His classes were overflowing with students, eager to learn about Buddhism.

During the 1960's there was an influx of immigrant peoples from Buddhist countries in Asia, such as Vietnam, Cambodia, Thailand, and China, to North America. This led to the establishment of Buddhist communities, and to

the building of numerous Buddhist Temples in north America.

In the 1970's the Dalai Lama became a highly visible teacher in the Western world. People were touched by his pacifist movement. He inspired many followers, including many celebrities. His life became the subject of many documentaries, such as Kundun and Seven Years in Tibet that many of us may have seen.

As a result, the wave of interest in Buddhism continued to grow. Increasing numbers of people sought information on the teachings of Buddhism. They learned from important Buddhist figures, such as Alan Watts, Thich Nhat Hanh, Tibetan Lamas and other important Western teachers and professionals.

With the increased familiarity, of Buddhist values, many people within North America have acquired an understanding about some of the main teachings of Buddhism. Many seem to be drawn to the meditative practices associated with Buddhism, in their search for ways to cope with the stresses and tensions of everyday life. For them, Buddhism offers a dynamic wisdom and active compassion. These are the qualities that have inspired hope and courage among people who face the reality of the human condition, particularly the experiences of suffering which stem from our persistent egoism and selfishness, and our inability to realize our limited human existence.

Buddhism has also absorbed aspects of the culture of the countries within which it is practiced. Some differences in customs exist, which influence the rituals/ceremonies between countries. Some differences also exist in the kind of Buddhism brought to North America by immigrants from Asian countries, compared to the Buddhism that is practiced by North American converts. However, most Buddhist converts seem to be quite accepting of the teachings and customs of the various Buddhist sects.

With the growing interest of people from the wider Canadian community, we can share with them the teachings that we treasure so deeply. Now is a time for us to open our hearts to our friends, both old and new, and share with them our treasured teachings. This may enhance our mutual spiritual enrichment.

In Gassho, Rev. Yasuhiro Miyakawa

Young people seem to be drawn to the Buddhist values of peace, harmony, non-violence, compassion, selflessness, concern for the environment, and interdependence among all beings.

「私たちのちかい」についての親教

本日は、ようこそ全国門徒総追悼法要・秋の法要へお参りくださいました。この法要は、この一年間にご往生された全国のご門徒の方を追悼する法要であります。お亡くなりになられた方をお偲びして、浄土真宗のみ教えを聞かせていただくご縁といたしましょう。

今日の社会状況をうかがいますと、過疎化や少子高齢化、また価値観の多様化などがより一層進んだ結果、従来のように、お寺と地域社会やご門徒の方々が身近な関係にあった時代とは大きく変化しました。ご門徒のご家庭においては、例えば今までのように、み教えが祖父母から子や孫へというように代々受け継がれていくことも難しくなり、その結果、お寺との関係も徐々に希薄になってきているように思います。

しかし、一方でこのような社会であるからこそ、従来のような伝統的なお寺との関わり方ではなく、一人の人間として仏教や浄土真宗のみ教えに、生きる依りどころを求めている方も少なくないのではないのでしょうか。私たちには、そのような方々の思いに応え、さらには後に続く世代の方々のために、先人の方々から受け継いだお念仏のみ教えを正しく、また、わかりやすく伝えていく責務があります。

ところで、私は伝灯奉告法要の初日に「念仏者の生き方」と題して、大智大悲からなる阿弥陀如来のお心をいただいた私たちが、この現実社会でどのように生きていくのかということについて、詳しく述べさせていただきました。私たちは、縁起や諸行無常というお釈迦様がさとられたこの世界のありのままの真実に気づくことができず、常に自己中心の心で物事を捉え、その結果として悩み悲しんだり、また、他人と争ったりしています。阿弥陀如来はこのような煩惱具足の私を悲しまれ、そのままに救い取ろうと願われてはたらきつづけてくださっています。

この私のために願われた阿弥陀如来のお慈悲のお心をいただいたならば、凡夫だから「何もできない」、「何もしない」、あるいは「何をしてもよい」というような姿勢とはおおよそかけ離れた、すなわち、少しでもそのお心にかなうよう身を慎み、言葉を慎んで、他人の苦しみや喜びを、自らの苦しみや喜びとするような人間につくり変えられていくのです。そして、このことが、自他ともに心豊かに生きることのできる社会の実現のための大きな一歩となるのです。

今、申し述べましたことを踏まえ、私はこのたび、この「念仏者の生き方」を皆様により親しみ、理解していただきたいという思いから、その肝要を「私たちのちかい」として次の四ヵ条にまとめました。

<p>私たちのちかい</p> <p>自分の殻に閉じこもることなく 穏やかな顔と優しい言葉を大切にします 微笑み語りかける仏さまのように むさぼり、いかり、おろかさに流されず</p>	<p>しなやかな心と振る舞いを心がけます 心安らかな仏さまのように 自分だけを大事にすることなく 人と喜びや悲しみを分かち合います</p>	<p>慈悲に満ちみちた仏さまのように 生かされていることに気づき 日々に精一杯つとめます 人びとの救いに尽くす仏さまのように</p>
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この「私たちのちかい」は、特に若い人の宗教離れが盛んに言われております今日、中学生や高校生、大学生をはじめとして、これまで仏教や浄土真宗のみ教えにあまり親しみのなかった方々にも、さまざまな機会で唱和していただきたいと思っております。そして、先人の方々が大切に受け継いでこられた浄土真宗のみ教えを、これからも広く伝えていくことが後に続く私たちの使命であることを心に刻み、お念仏申す道を歩んでまいりましょう。

本日はようこそご参拝くださいました。

2018（平成30）年11月23日

浄土真宗本願寺派門主 大谷光淳

Message on “Our Pledge”

Thank you for attending the perpetual memorial and autumn service at Hongwanji today. This annual service is in remembrance of all the Jodo Shinshu followers who passed away during the year. Let us take this opportunity to appreciate the Dharma with a feeling of respect to our deceased predecessors.

Society today is facing concerns including the depopulation of rural areas, declining birth rate, rapidly aging population, and diversification of values, and such issues have greatly transformed the close ties created for a long time between Buddhist temples and their members in Japan. This social trend makes difficult the long established Japanese custom that religious tradition is handed down within the household from generation to generation to remain intact, and consequently, has led to the weakening connection between the people and temple.

Resulting from this social trend however, with conventional ties between the temple and its members changing, quite a few people have begun seeking spiritual comfort in teachings like Buddhism and Jodo Shinshu. To be able to address the individual's spiritual quest and for the sake of coming generations, it obliges us to follow in the footsteps of our forebears to pass the Nembutsu teaching on correctly and in a way that is easy to understand.

On the first day of the Commemoration on the Accession of the Jodo Shinshu Tradition, I delivered a message entitled “A Way of Living as a Nembutsu Follower,” expressing how we should live in the real world as one who encounters the great wisdom and compassion of Amida Tathagata. Although Sakyamuni Buddha expounds the truth of this world in the principle of impermanence or dependent origination and other teachings, we are unable to accept reality as it is and have a tendency to view things through our own egocentric point of view. As a result, we ourselves become disheartened and become embroiled in quarrels with others. Saddened by our ignorance, Amida Tathagata has vowed to continue working to save us just as we are.

In truly appreciating the Buddha's compassionate aspiration directed to each of us, we naturally become enabled to aspire to act and speak in accordance with the Buddha's wish and feel the joy and sadness of others as our own. It is totally apart from the self-destructive attitude that takes advantage of our selfish human nature as an excuse for giving up any good-deeds and doing nothing, or thinking “we can do whatever we want because we are foolish beings.” Thus, our efforts of trying to be in accord with the Buddha's wish is the first step toward realization of a society in which everyone can live life spiritually fulfilled.

On this occasion, with the hope of presenting it in a more familiar and understandable way, I have summarized the essence of the message into the following four verses of “Our Pledge.”

Our Pledge		
Breaking out of my shell	I shall be open-minded and act accordingly	Just like the compassionate Buddha
I shall carefully share a warm smile and speak gentle words	Just like the calm and peaceful Buddha	Realizing the gift of life we have received
Just like the kind Buddha.	Not putting myself first	I shall live each day to its fullest
Not becoming lost in my greed, anger, and ignorance	I shall share in the joy and sadness of others	Like the Buddha who continues to emancipate all.

In today's day and age where it is said that the younger generations are distancing themselves from religion, it is my hope that these verses will be used during various engagements and gatherings. Let us continue on the path of the Nembutsu, as we have engraved in our hearts, that we must pass on to the coming generations far and wide, the Jodo Shinshu teaching that was carefully transmitted to us by our forebears.

November 23, 2018

OHTANI Kojun

Monshu

Jodo Shinshu Hongwanji-ha

Kelowna Buddhist Women's Association

March, 2019

When we change to Day Light Saving Time you know that Spring has to be around the corner. I am looking forward to the warmer weather.

In the last few weeks, the ladies have been busy making lunches for the various work parties. Thanks to Joyce who made lunch during mein making. Julie and I prepared lunch for the Chow Mein sales on Saturday and Sunday where there were 45 volunteers to feed on Saturday. Thanks, Julie and to Tammy for helping out.

Hanamatsuri is coming up on April 14th and the ladies will be organizing the pot luck dinner. If you know what you would like to bring please let Joyce or Shirley know.

On April 26th and 27th, the Jodo Shinshu Buddhist Temple of Canada Women's Federation (JSBTCWF) will be holding their annual meeting at the Vancouver Buddhist Temple in conjunction with the JSBTC's AGM. The focus of the meeting will be to discuss and accept the Terms of Reference which has been worked on this past year. I will be attending and I am looking forward to seeing the ladies from the other temples from across Canada. It's a good time to catch up on what other women's groups are doing.

The 16th World Buddhist Women's Convention is coming up this summer, August 30th to September 1, 2019. Brochures are available at the temple or you can go to www.wbwconvention.org for more information. If you are interested in attending, you can also contact me.

Just a reminder that we will be participating in Asian Heritage Month in May (May 11th) and we will be offering Japanese items for resale. We will be collecting gently used Japanese items ie: dishes, kimono, kitchen ware, decorative items & etc. throughout March, April & May. If you have items that you would like to donate, please contact Shirley Tanemura or myself and we can arrange to pick up the items or you can bring the items to the Temple. Even if you have only a few items to donate, we would appreciate your donations.



In Gassho,

Maureen Hatanaka

Hanamatsuri Potluck Supper

花まつり

We will be having a Potluck Supper on Sunday, April 14th, following our Hanamatsuri service.

Please consider contributing your favourite dish.

Joyce and Shirley have graciously offered to co-ordinate the supper contributions. Please contact Joyce at 250-979-0093 or Shirley at kelbudt@gmail.com to let them know what you would like to bring.

THANK-YOU



Month of May is 'Asian Heritage Month'



The Kelowna Buddhist Temple will be hosting 'ALL THINGS JAPANESE SALE' on Saturday, May 11 from 11:00 am to 2:00 pm. Featuring gently used kimono, Yukata (cotton kimono) & accessories; Japanese dishes, kitchenware, decorative items & etc

We are collecting donations of Japanese items during the months of March, April & May. Please remember the Temple when you are in the midst of spring cleaning or downsizing and wondering what to do with the Japanese items you have accumulated.

Please drop them off downstairs at the temple or arrange to have them picked up by sending an e-mail to kelbudt@gmail.com or contact Shirley at 250-762-2653

From the Temple Executive

Thoughts of wondering when this cold snap will end and the snow piles disappear, are probably on most of our minds. Last year at this time I remember my crocuses were poking out of the ground! I guess we should be grateful that we don't live out east where the weather is much worse.

On February 9th our annual Keirokai dinner was held to honor our senior members. Thanks to Barb for organizing this social event this year and the 8 others who helped decorate, cook, serve, provide a group photo, bingo games and prizes. Although Don and I turned 65 a number of years ago, it was the first time we attended as guests! If more younger members would be willing to take over this function, the 5 or 6 seniors who have been putting on this event each year, could all enjoy being entertained for a change.....just a small hint.

On February 16th a work party was held to make Mein noodles for our Spring fundraiser. Seventeen bags of flour, 20 dozen eggs and 30 gallons of oil later, the work was completed by approximately 30 members and friends in one day! Thanks to everyone who came out to help.....and a special thanks to the dozen or so people who stayed late to finish.

One of our biggest fundraisers, the Spring Chow Mein sale, was another success. We sold out of Chow Mein, Sushi, Gyoza and Apple Pies (except a few Splenda pies). Thanks again to the many people who supported this 4-day project by donating their time.

Please note: There is still a substantial number of bags of Mein (deep fried noodles) available for sale at \$5.50 contact any board member if you are interested.

And don't forget to check your home for any Japanese articles you wish to donate to the Temple for the Asian Heritage celebrations to be held in May. Please drop off at the Temple during services or contact a board member for pick up.

In Gassho,
Joyce Favell



Hanamatsuri (Birth of Sakyamuni)

It is a day of joy and a great significance for all Buddhists. We call the observance "Hana-matsuri" which means a "flower festival".

Sakyamuni Buddha was born in India on April 8 about 2500 years ago. At that time, the earth was said to have shaken in six directions (north, south, east, west, up, and down), flowers blossomed everywhere, Devas or gods filled the air with music. Heavenly beings scattered flowers from the sky. The newborn infant Buddha immediately stood up and then took seven steps to the north. Then he pointed his right hand to the heavens above and pointed his left hand to the earth below then, with the voice of a lion, spoke the following words; "In the heavens above and on earth below, I alone will become the Honored One." With each step that he took, a lotus flower blossomed under his feet. This is why we call this celebration "Hana-matsuri" or a "flower festival".

Many of the rites that are observed during Hanamatsuri are based on the events we are told happened at the time of Prince Siddhartha's birth. The Han-amido or miniature floral altar of bright flowers provides the setting of the beautiful Lumbini Garden where he was born. The statue of the baby Buddha with its arm extended illustrates the virtues of Amida Buddha reaching out to all beings and the pouring of sweet tea on the statue represents the gentle rain that fell in Lumbini Garden and bathed the baby Buddha. May we all realize the meaning of his appearance in this world, so that we may humbly accept and understand his teaching as a way of our lives. Let us all gather to celebrate the birth of Sakyamuni Buddha, who guided by Wisdom vitalized by Compassion continue to aspire to develop the person, both ourselves and others, that we may all fulfill the ultimate meaning of life.

This celebration of the Buddha's birth will bring together a diverse group of Buddhists from many rich traditions who share in the single purpose of celebrating the birth of Siddhartha Gautama who became enlightened as Sakyamuni Buddha.

BCJSBTF Convention and AGM

September 27 – 29th, 2019

Plans are under way for the 65th annual

BC Jodo Shinshu Buddhist Temples Federation Convention and AGM being held on September 27 – 29, 2019.

The Kamloops Buddhist Temple will be host to Temples from around the province.

"Our Differences make us Strong"

is the theme and we hope to have a full house for the lecture series on Saturday, September 28th.

The keynote speaker is **Rev. Dr. Kenneth Tanaka**. He is a renowned lecturer and author of many books on contemporary Buddhism. Everyone is welcome. Please save the date to attend. Rev. Dr. Tanaka's lecture series will be open to the public.

Registration forms will be available soon.



April, 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31	1 Taiko Practice 7pm	2	3 TSS Meditation 10am - 12:30pm	4 TSS Meditation 10am ~ 12:30pm Taiko Practice 7pm	5 TSS Meditation 10am ~ 12:30pm	6
7	8 Taiko Practice 7pm	9	10 TSS Meditation 10am ~ 12:30pm	11 TSS Meditation 10am ~ 12:30pm Executive Meeting 7pm Taiko 7pm	12 TSS Meditation 10am ~ 12:30pm	13 Yard Clean-up 8am 
14 Hanamatsuri & Dharma Shotsuki 2pm 	15 Taiko Practice 7pm	16	17 TSS Meditation 10am ~ 12:30pm	18 TSS Meditation 10am ~ 12:30pm Taiko 7pm	19 TSS Meditation 10am ~ 12:30pm	20 Lawn Mowing, Jack Yamaoka 
21	22 Taiko Practice 7pm	23	24	25 J.S.B.T.C. AGM in Vancouver Taiko 7pm	26 J.S.B.T.C. AGM in Vancouver	27 J.S.B.T.C. AGM in Vancouver Lawn Mowing, Tim Tahara 
28 J.S.B.T.C. AGM in Vancouver	29	30	1 TSS Meditation 10am ~ 12:30pm	2 TSS Meditation 10am ~ 12:30pm Taiko 7pm	3 TSS Meditation 10am ~ 12:30pm	4 Lawn Mowing, Herb Tanaka 

With Gratitude the Temple and all of its Affiliated Organizations

Acknowledge Your Generous Contribution

Apologies for any Errors or Omissions.

March Dharma Shotsuki

Tanemura, M/M Melvin	in memory of Aya Tanemura	\$100.
Tanaka, M/M Herb		\$30.
Martin, Michael		\$25.
Yamaoka, M/M Gerry	in memory of George Hayashi	\$30.
Brown, Gail	in memory of George Hayashi	\$50.
Favell, M/M Don	in memory of George Hayashi	\$40.
Suzuki, M/M Toshiya	in memory of Hitoshi Suzuki	\$40.
Suzuki, Rick & Tanaka, Peggy	in memory of Hitoshi Suzuki	\$50.
Suzuki, Rick & Tanaka, Peggy	In memory of Tokuichi Tomiyama	\$50.
Anaonymous	In memory of Tatsujiro Terada	\$20.
Koga, Carol	In memory of Tatsujiro Terada	\$30.
Terada, Nagatoshi	In memory of Tatsujiro Terada	\$50.
Terada, M/M Takeru	In memory of Tatsujiro Terada	\$50.
Sugie, M/M Sam	In memory of Shosaku Sugie	\$25.
Tanemura, Shirley	In memory of Iye Tanemura & Tom Tanemura	\$40.

Memorial

Higo, Kelvin & Kazuyo	In memory of Shizue Hayashi	\$30.
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Nirvana Day

Suzuki, Rick & Tanaka, Peggy		\$40.
Tanaka, M/M Herb		\$30.
Martin, Michael		\$30.

Fujinkai (Women's Association)

Marilyn MacLean		\$5.
Hayashi Family	in memory of Shizue Hayashi	\$500.

General

Cavanaugh, Geneva		\$25.
Kawamoto, Roy & Yoneko		\$500.
Anonymous	Chow Mein	\$70.55
Sugie, M/M Sam	In appreciation for Chow Mein	\$50.
Suzuki, M/M Toshiya	In appreciation for Chow Mein	\$40.

Dharma School

Hayashi Family	in memory of Shizue Hayashi	\$200.
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Newsletter

Fong, M/M Michael		\$50.
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A Record in Lament of Divergences (Tannishō)

Preface

As I humbly reflect on the past [when the late master was alive] and the present in my foolish mind, I cannot but lament the divergences from the true Shinjin that he conveyed by speaking to us directly, and I fear there are doubts and confusions in the way followers receive and transmit the teaching. For how is entrance into the single gate of easy practice possible unless we happily come to rely on a true teacher whom conditions bring us to encounter? Let there be not the slightest distortion of the teaching of Other Power with words of an understanding based on personal views. Here, then, I set down in small part the words spoken by the late Shinran Shonin that remain deep in my mind, solely to disperse the doubts of fellow practitioners.

(1) "Saved by the inconceivable working of Amida's Vow, I shall realize birth in the Pure Land": the moment you entrust yourself thus to the Vow, so that the mind set upon saying the nembutsu arises within you, you are immediately brought to share in the benefit of being grasped by Amida, never to be abandoned.

Know that the Primal Vow of Amida makes no distinction between people young and old, good and evil; only Shinjin is essential. For it is the Vow to save the person whose karmic evil is deep and grave and whose blind passions abound.

Thus, for those who entrust themselves to the Primal Vow, no good acts are required, because no good surpasses the Nembutsu. Nor need they despair of the evil they commit, for no evil can obstruct the working of Amida's Primal Vow. Thus were his words.

(2) Each of you has come to see me, crossing the borders of more than ten provinces at the risk of your life, solely with the intent of asking about the path to birth in the land of bliss.

But if you imagine in me some special knowledge of a path to birth other than the nembutsu or of scriptural writings that teach it, you are greatly mistaken. If that is the case, since there are many eminent scholars in the southern capital of Nara or on Mount Hiei to the north, you would do better to meet with them and inquire fully about the essentials for birth. As for me, I simply accept and entrust myself to what my revered teacher told me, "Just say the Nembutsu and be saved by Amida"; nothing else is involved. I have no idea whether the Nembutsu is truly the seed for my being born in the Pure Land or whether it is the karmic act for which I must fall into hell. Should I have been deceived by Master Honen and, saying the Nembutsu, were to fall into hell, even then I would have no regrets. The reason is, if I could attain Buddhahood by endeavoring in other practices, but said the Nembutsu and so fell into hell, then I would feel regret at having been deceived. But I am incapable of any other practice, so hell is decidedly my abode whatever I do.

If Amida's Primal Vow is true, Shakyamuni's teaching cannot be false. If the Buddha's teaching is true, Shan-tao's commentaries cannot be false. If Shan-tao's commentaries are true can Honen's words be lies? If Honen's words are true, then surely what I say cannot be empty. Such, in the end, is how this foolish person entrusts himself [to the Vow]. Beyond this, whether you take up the Nembutsu or whether you abandon it is for each of you to determine. Thus were his words

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